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UNITARIAN WORD & WORK

MAY
1912

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, Young People's Religious Union, and The Unitarian Temperance Society

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THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity. In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

THE UNITARIAN TEMPERANCE SOCIETY

The Temperance Society is practically the working committee of the Unitarian churches to promote the cause of temperance in every way possible. It publishes and freely distributes addresses, pamphlets, leaflets and tracts, and furnishes temperance news and facts to the public press. It arranges for conferences on the subject of temperance and sends speakers to general meetings where this subject may properly have a share in the interest and attention.

UNITARIAN WORD AND WORK

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EDITORIAL

THE Annual Meetings of the different national societies of the Unitarian fellowship will be held this year in the week beginning May 20th. The preliminary programs have been sent to the churches, and it is to be hoped that every church will see to it that its official delegates are duly elected. The friends who have been in the habit of attending the gatherings of the week will discover some changes in the order of the meetings which has prevailed during the last eight years. The chief change is in the date of the Festival, which this year comes on Wednesday evening, May 22d. This makes the Anniversary Sermon fall on Tuesday evening, May 21st. It is further proposed to omit this year the reception which has for some time past been held on Monday evening at the Hotel Somerset. In its place the Hospitality Committee will give an informal reception to delegates at Ford Hall, to be followed by speaking from distinguished visitors or representatives of our fellowship who come from a distance.

* *

THE devotional meetings of the week will, in addition to the Anniversary Sermon, consist of the usual services of morning prayer at King's Chapel at 9 o'clock on five successive mornings and the vesper services at the First Church at 5 o'clock on each day. At King's Chapel the morning service on Tuesday, the 21st, will be in commemoration of the ministers of our fellowship who have died during the year, and on Thursday morning, the 23d, there will be a communion service. The leaders of the services for the five mornings are Rev. H. G. Arnold of Bridgewater, Rev. Alfred Manchester of Salem, Rev. R. F. Leavens of Fitchburg, Rev. Howard N. Brown of Boston, and Rev. S. B. Snow of Concord, N. H., who will take the communion service, and Rev. W. S. Jones of Newport. The vesper services in the First Church will be led by Rev. E. M. Slocombe of Worcester, Rev. J. H. Lathrop of Brooklyn, Rev. J. W Day of St. Louis, Rev. C. E. St. John of Philadelphia and Rev. W. H. Ramsay of Wellesley.

* *

THE meetings on Monday, the 20th, include the Annual Meeting of the Ministerial Union, in Channing Hall, where the address will be given by Jenkin Lloyd Jones of Chicago, the public meeting of the National Alliance at the South Congregational Church and the Annual Meeting of the Unitarian Service Pension Society. Tuesday morning and after-

noon will be given to the business meetings of the American Unitarian Association in Tremont Temple. On Wednesday comes the meeting of the Berry Street Conference, where the address will be given by the Rev. Theodore C. Williams, and the annual business meeting of the National Alliance. The Meadville Alumni Association will lunch together at noon, and in the afternoon there will come the Annual Meeting of the Laymen's League. On Thursday morning there will occur the graduation exercises of the Tuckerman School, where Professor Jacks will give the address; the Annual Meetings of the Unitarian Historical Society and the Fellowship for Social Justice, and the Conference of the Cheerful Letter Workers. In the afternoon there will be the meetings of the Young People's Religious Union, the Unitarian Temperance Society and a gathering of ministers of country churches and workers in rural communities. A public meeting of the Young People's Religious Union will be held in the evening. Friday morning and afternoon will be given, as usual, to the meetings of the Unitarian Sunday School Society. The Free Religious Association will also hold its regular meeting and Festival on that day.

THE Hospitality Committee will be able to provide the usual accommodations for delegates to the May meetings. Ministers and their wives coming from a distance of over forty miles from Boston are offered hospitality by the committee, beginning on Monday, May 20th. Lunches will be served daily at the Bulfinch Place Church, and on Tuesday and Thursday afternoons the King's Chapel Club will serve a light supper at 67 Beacon St. The usual letters of invitation have been sent out by the Secretary of the Hospitality Committee, and it is hoped that a large number of our ministers and their wives will be able to avail themselves of the liberal provision made for their comfort by the churches of Greater Boston. The work of the Hospitality Committee, which is entirely a volunteer organization, has been greatly appreciated, and our whole fellowship is indebted to the members of the Committee for their disinterested labors and for the success that has attended their effort to make Anniversary Week a period of good cheer and pleasant social intercourse, as well as of spiritual refreshment and business achievement.

THE preacher of the Anniversary Sermon on Tuesday evening, May 21st, will be Professor Lawrence Pearsall Jacks, of Manchester College, Oxford. Mr. Jacks is best known in our American churches as the editor of the *Hibbert Journal* and as the author of three notable books, "The Alchemy of Thought," "Mad Shepherds" and "Among the Idol Makers." Mr. Jacks was a pupil of Dr. Martineau's at Manchester College, and after getting his Master's Degree at London University he spent a year at the Harvard Divinity School. He was then for six years minister of the Renshaw Street Church in Liverpool, for nine years minister of the Church of the Messiah in Birmingham; and since 1903 he has been Professor at Manchester College and Warden of the College Hall. The *Hibbert Journal* was started in 1902, and is the most influential philosophical and theological quarterly printed in the English language. Mr. Jacks has visited America two or three times since he left the Harvard Divinity School. Mr.

Jacks will preach at Salem, Mass., on May 19th, at Appleton Chapel, Harvard University on May 26th, and then for four Sundays in the First Parish Church in Cambridge. On June 30th he will be in Montreal.

MR. W. T. STEAD, the famous English critic, who went down in the "Titanic," recently described the *Hibbert Journal* as "the most notable achievement in the domain of serious periodical literature that has occurred in the last twenty years." "It ranks," he said, "with the creation of the *Edinburgh Review* and the founding of the *Revue des Deux Mondes.*" He describes Mr. Jacks as a man who has "successfully accomplished one of the miracles of the time." In other words, he established a serious quarterly magazine devoted to religion, theology and philosophy, and has made it not only a scholarly but a paying success. The *Hibbert Journal* now has a circulation of 12,000. It is "the arena in which the doughty gladiators of modern thought are free to do battle in their own way for their own ideas." The editor has never thrust himself forward into public view. His name does not appear on the title page, and his occasional contributions are usually anonymous. But his initiative created the *Hibbert Journal,* and his discriminating skill has led it to its present success. Mr. Jacks is not only a scholar and teacher but also a forcible and effective preacher, and it will be a peculiar pleasure to welcome him in Anniversary Week.

AMONG the other visitors in Anniversary Week there will be some to whom our people are always glad to listen, and there will be some who come from such distant posts of service that their voices will be especially fresh and inspiring. Rev. Jenkin Lloyd Jones has not been heard in Boston for a good many years. He is always a welcome and inspiring speaker. Rev. F. L. Hosmer intends to come to the anniversary meetings from Berkeley, California, and Dr. W. S. Morgan, professor in the Pacific Unitarian School for the Ministry, is expected to accompany him. Rev. F. W. Pratt, our indefatigable missionary in the Canadian Northwest, will come to give some account of his inspiring labors in that great and rapidly growing country. Rev. F. A. Powell is expected from Helena, Mont., Mr. Backus from Minneapolis, Mr. Day from St. Louis, Mr. Smith from Chicago, and Mr. Mason from Pittsburgh. Dr. Wendte will have just returned from his year of travel and missionary adventure in Europe, Egypt and Palestine. Some of the Eastern ministers who have during the past winter made long missionary journeys will be ready to give accounts of their observations. Mr. Lawrance has been to the Pacific coast, Mr. Parker to the Southwest, Mr. Hudson and Mr. Van Ness to the Southwest, and Mr. Griffin to the Northeast. The final programs are not yet completed and there may be many other names to add, but this will indicate something of the riches that are in store.

THE New England Conferences are to hold their meetings as follows: South Middlesex, May 8th, at Lexington; Channing, May 8th, at Newport, R. I.; Plymouth, May 16th, at Middleboro; Maine, May 17, at Kennebunk; Norfolk, June 5th, at Sharon; Essex, June 12, at Danvers; Worcester, June 13th, at Upton; Cape Cod, June 19, at Barnstable, and New Hampshire, at Keene; North Middlesex, at Pepperell, on dates in June not yet appointed.

EXTRACTS FROM LETTERS

The following quotations are taken from interesting letters recently received at headquarters. It is our belief that all readers of WORD AND WORK will have a sympathetic interest in the experience of those who are finding their way from the uncertainties of religious conviction and belief into the light of larger views.

"I had a call yesterday from a Mr. C. T. S., formerly of one of the Boston churches, but who is now a resident of a little town called H———, in this State. He told me that a few years ago a Baptist minister in their town had become so liberal that he was compelled to leave the church. A few months ago the liberal people of the community, including several Unitarians and several of this man's former flock, brought this man back and started an independent church, which they expect to come into the Unitarian fellowship. They have now forty members, and they think have several more in sight. E. S. H."

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"I received your WORD AND WORK and the *Calendar,* also the pamphlets, which I read with pleasure and pass along. I occasionally attend the Unitarian churches in another State, though not a member of any, as they are not very convenient, but I wish to be with them in spirit and truth. You may appreciate this more when I tell you that I was a faithful Roman Catholic for nearly forty years, my wife, mother, sisters, etc., all professing that faith now, but unknown to themselves, in a more 'liberal' way, owing to a certain 'Associate Member.' Even as I write this my little boy is saying his 'Catholic' prayers in his bedroom next to this.

"Yours sincerely, ———.

———

"I thank you for your gift of pamphlets. Many of these pamphlets are no less than masterpieces. To the open, healthy, honest mind they are nourishment and inspiration. In the dissemination of such literature your service to society is beyond estimation. . . . . My prayer is that our sympathy and appreciation of your noble work may comfort and assure you of the greatness of your service to humanity.

"Fraternally, T. H. M."

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"In this village Orthodox churches claim that 90 per cent. of the population (1,200) are enrolled on their church membership books. Conditions are such as you would naturally suppose them to be. Into this environment a young school teacher was thrust by accident a few years ago, who held and yet holds to the Unitarian faith. He is teaching his second term in their school, and is acknowledged by all as an efficient teacher and a gentleman. Unfortunately, when the time for re-electing teachers came, the Methodists were having a six weeks' long protracted meeting, and while under the influence of so-called religious zeal the board refused to consider his application for re-election on the ground (solely) that his theology is obnoxious to the majority of the patrons.

"The reaction against this piece of intolerance is now beginning. I could dispose of hundreds of Unitarian tracts just now to an unparalleled advantage for our cause.

H. S. V. B."

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — George Hutchinson, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. A. J. Coleman has accepted a call to West Bridgewater. He will also continue in charge of the society in Randolph. Rev. S. E. Lindridge has resigned at Victoria, B. C. Rev. A. D. K. Shurtleff was installed at Wayland, Mass., on April 14th, and Rev. A. N. Foster was installed at Uxbridge, Mass., on April 18th. Rev. A. J. Pineo is engaged in the organization of a new society at Edmonton, Alberta. Rev. F. W. Pratt has just organized a new society at Moose Jaw, Saskatchewan, of which Rev. J. H. Adlard will have charge during the coming summer. Rev. Franklin Baker, of Sacramento, has established a preaching station in the Union Church at Dunnigan, Cal., and will also endeavor to revive the work at Stockton, Cal.

Annual Meeting

The Annual Meeting of the Association will be held on Tuesday, May 21st, at Tremont Temple. The devotional exercises will be led by Rev. A. C. Dieffenbach, of Hartford. At the morning meeting the reports for the year ending May 1st will be presented. The twelve departments of the Association's work will report in print. The Treasurer will also report in print and the President and Secretary will make their annual addresses. Reports are also expected from the Apportionment Commission, and from the committees that have in charge the preparation of the new Hymn Book, Service Book will present its special report. The reports of at least fifteen of the committees of this department will be submitted in print and the secretary will explain the operations of the department during the year. There will follow the report of the Nominating Committee and the election of officers and Directors, and finally the report of the Business Committee and the discussion and transaction of any business that may come before the meeting. The members of the Association who have business to introduce are requested to inform the secretary of their purpose beforehand, so that sufficient time can be allowed for adequate discussion.

Finances

Word and Work goes to press a week before the close of the financial year of the Association. The last week of the year is always a crowded one, for a large proportion of our societies still postpone the payment of their contributions until the last moment. It is evident, however, that the Treasurer will be able to report a healthful interest in our churches and an income sufficent to meet the budget adopted by the Directors last May. The Apportionment Commission will make its first report at the Annual Meeting of the Association. It is gratifying to learn that the present incomplete returns show that the contributions of twenty-five churches have *exceeded* the amounts suggested by the Apportionment Commission, and that in forty-three other churches the appeal of the Apportionment Commission has helped to lift the contributions of the churches to the level of the apportionment. Many other

churches have made gratifying increases in their gifts, some of them only just falling short of the apportionment. The apportionment plan has been well received. It has been carefully administered by a commission made up of disinterested members of our fellowship, who have large knowledge and experience, and it has already succeeded in increasing the spirit of togetherness in our fellowship.

Contributions

Most of the gains in the contributions of the financial year are among the small or moderate givers. The large givers have for the most part always given so generously that no material increase in their contributions could reasonably be expected, but it is encouraging to have good increases reported from so many of the churches that have heretofore made a modest contribution to the national work. The largest givers remain very nearly the same from year to year. Thirteen churches this year have given $1,000 or over. These are Arlington Street, Boston; West Newton; First, Providence; King's Chapel, Boston; First, Cambridge; First, Dorchester; First, Boston; All Souls', New York; First, Roxbury; Second, Boston; First, Brookline; First, Philadelphia; and Unity, Springfield.

Twelve churches are to be found among those who give less than $1,000, but more than $500. These are: First, Milton; South Congregational, Boston; North Easton; Disciples, Boston; First, Hingham; Hopedale; Weston; Second, Worcester; Washington; New Bedford; Messiah, New York; and Concord, Mass.

In the third section, those which give more than $250, but less than $500, we find: North, Salem; Montreal, Can., Waltham, Taunton, San Francisco, Lynn, Montpelier, Vt., Chestnut Hill, Newburyport, Lexington, Germantown, Pa.; Fitchburg; Concord, N. H.; Cleveland, Ohio; Jamaica Plain, Belmont, All Souls', Roxbury and Arlington.

Church Extension

The work of the Church Extension Department of the Association during the past year will be fully reported upon at the annual meetings. The four chief efforts have been the revival of interest in our cause in four important centres, where more or less work has been carried on in previous years. These are: Memphis, Tenn.; Oklahoma, Okla.; San Antonio, Tex., and Sacramento, Cal. At Memphis Dr. Rowlett has been in charge since the early winter, and the work is progressing steadily. The society has in view the purchase of an available church property. At Sacramento Rev. Franklin Baker has made rapid progress. The society has already purchased a lot and has prepared the plans for a chapel. At Oklahoma and San Antonio services have been held during the latter part of the winter, subscriptions raised and things are now in readiness for the settlement of permanent ministers in the field. Rev. H. C. Parker, of Woburn, gave two months to developing the work at San Antonio, and Oklahoma has enjoyed visits from Revs. E. C. Smith, F. M. Bennett, G. H. Badger and J. H. Jones.

New Societies

Report has come to headquarters of the organization of a number of new societies in different parts of the country. Some of these have developed from preaching stations established by ministers settled in neighboring churches, who have

been helped by the Association to work in the larger field. Among these may be mentioned the societies in Lincolnville, Me.; Winnisquam, N. H.; Moose Jaw, Sask.; Edmonton, Alberta; Orlando, Fla.; Lynden, Wash.; the Finnish Society at Virginia, Minn.; the Danish-Norwegian Society at Superior, Wis., and the Japanese Society at Oakland, Cal. In addition, missionary meetings or services have been held a number of times at places like Columbus, Ohio; Cambridge Springs, Pa.. Moundsville, W. Va.; Sanford, Daytona and Miami, Fla., and San Dimas, Cal.

Church Buildings

During the past month three Unitarian properties have been sold. The society in Decorah, Ia., has disposed of its property very advantageously and turned the proceeds over to the Iowa State Association. The society retains the right to hold services in the old church building whenever it desires to do so. The little society in St. Anthony Park, Minn., has sold its property and will turn the proceeds over to the Association. The Second Church in Boston has sold its exceedingly valuable property on Copley Square, and the society is now busily engaged in formulating plans for the future. The money received for the sale of the Copley Square society will insure the preservation of the great traditions of the Second Church and the continuance of its work in some new centre. For the present the society expects to join with the Second Unitarian Society in Brookline and carry on its worship and its work at Sears Chapel and at the parish house.

New church buildings have been built during the past year at Cambridgeport, Marblehead, West Somerville, and Brookfield, Mass., Potter Place, N. H., and Duluth, Minn. A parish hall has been built at Calgary, Alberta, and parish houses at Great Falls, Mont., West New Brighton, N. Y., Montague and Barnstable, Mass. There is now building a chapel at Eugene, Ore., and plans have either been accepted or are in preparation for the building of the splendid new church in Washington, D. C., and for chapels at Virginia, Minn., Orlando, Fla., Summit, N. J., and Flushing, N. Y. The society in Memphis expects to buy a church building formerly used by Episcopalians. The society in Spokane, Wash., expects to build a new church very soon. Winnipeg has completed the purchase of its lot. Sacramento has begun work on a chapel, and Woodland is building a parish house.

A Missionary Journey

Rev. F. M. Bennett, of Lawrence, Kan., has recently made a brief journey in the interest of our cause. He first visited Garnett, Kan., where he held a week-day evening meeting in the Congregational church. Mr. Bennett has long been in correspondence with a number of people in this town who know themselves to be Unitarians. He next visited Ottawa, Kan., where he has a similar group of friends. Proceeding to Kansas City, Mo., he conferred there with our fellow-workers and with the minister of the Universalist society, and made preparations to hold meetings at some later date in Kansas City, Kan. At Carthage, Mo., where Mr. Bennett was once settled as a minister, he found many old friends, and spent some time at Joplin and the neighborhood. Jasper County, Mo., and Benton County, Ark., have a population of nearly 250,000 people, with

many thriving cities, and these counties offer a fine field for Unitarian circuit work. Mr. Bennett then gave a Sunday to Oklahoma and three Sundays to San Antonio, Tex., and has succeeded in making final arrangements at these two places so that permanent ministers can take up the work in September.

Country Churches

The Home Missionary Board of the Presbyterian Church has be making a careful investigation of the condition of the country churches. Surveys have been completed in parts of Illinois, Pennsylvania and Missouri, and the findings have been published in pamphlet form. The surveys have been interdenominational in character and no pains have been spared to obtain the most accurate information. The investigation was specific. It dealt with actual facts. It covered the economic, educational and religious life of a considerable number of rural communities. The survey does not particularly affect our Unitarian churches, because there are very few Unitarian churches in the country districts of the three States under examination, but the returns are exceedingly suggestive. For instance, in Illinois 44 communities in 13 counties showed 225 churches of 20 denominations; but of these 47 were reported abandoned, 45 at a standstill and 56 as losing ground. Many other church buildings were reported as having been sold or torn down during recent years. In this territory there were 17 Roman Catholic churches; of these, six were reported to be growing, six at a standstill and five dying.

In Missouri, in three counties there were 21 abandoned churches, and it is stated that if this ratio prevails throughout the churches, there must be 750 abandoned churches in the country districts of Missouri. In Pennsylvania, of 348 country churches under this survey the majority were reported as standing still or losing ground. We have long known that the religious problem in the rural communities is urgent. This survey gives actual facts upon which intelligent work can be based. It is significant that there is to be in Anniversary Week a special meeting of the Unitarian country ministers and of others who are interested in the rural problem.

Department of Social and Public Service

Within the month three of the committees in the Department have sent communications to the churches. That on Labor Legislation recommended that people should write at once to their Senators and representatives in Congress, asking them to support the bill for the appointment of a Commission on Industrial Relations now pending in both House and Senate. Such a commission can render important service. It can get the exact facts of the industrial situation, which now we do not know, and it can frame constructive legislation which is greatly needed. The attitude of legislators towards this or any other measure is strongly influenced by the amount of interest shown by the public. If people do not care enough about any given bill to ask their representatives in either the State or national legislature to support it, there is not much ground for complaint if it fails to get through. One of the ways in which the Department is likely to be increasingly useful is in bringing good measures to the notice of the churches; and one of the effective forms of social service and one that makes the smallest demand upon

either time or effort is to write two or three letters to those persons whose interest and support will be most valuable. If every one, for instance, who wishes to see an improvement in industrial conditions will write a letter to both of his United States Senators and to his member of Congress, asking them to vote for the bill for the appointment of this commission, it will stand a much better chance of being passed. Some space has been given to this matter, because it is probable that the members of the churches who are interested in social progress will often be asked either by personal letter or through the columns of WORD AND WORK and the denominational papers to address their representatives in behalf of certain bills. Their support will not be asked unadvisedly, but when a committee makes appeal, as does this on Labor Legislation, after due consideration, it is hoped its request may be heeded.

Another recommendation of this same committee was that ministers and laymen, men's clubs, Alliances and young people's societies should subscribe for the *Survey*, the magazine of social progress. New subscribers can receive the *Survey* eight months for $1.00. Clubs of five can get five subscriptions for one year for $6, or $1.20 each for twelve months. The committee hopes that many will take advantage of these offers.

The Committee on International Arbitration has sent out an appeal to the churches, urging them to active and systematic work for the promotion of international good understanding and good will.

The Committee on Housing Reform has written to the ministers and Social Service committees of the churches, calling attention to the fact that housing conditions are fundamental factors in almost every serious social and economic problem. The consequences of bad housing are seen in disease, immorality, crime, low citizenship and lack of interest in higher ideals which make housing reform the direct and imperative concern of the churches. A short questionaire went with the letter, which the committee trusts will be answered generally and as fully as possible.

Social Service Bulletin No. 23, which will be issued on or about the first of May, is on civic and social centre development, by Edward J. Ward, of the University of Wisconsin. We are somewhat familiar with the movement for the wider use of school buildings which, however it began, received its greatest impetus in the city of Rochester, N. Y. Mr. Ward is a pioneer in this movement, and until he went to a State-wide work in Wisconsin was director of social centres in Rochester. This Bulletin will be found of great suggestiveness by all who are interested in making the schoolhouses serve community welfare on a larger scale.

News Items

Attleboro, Mass.—On Easter Sunday the Unitarian society was increased by the addition of 38 new members. Four babies were christened; 20 young people, averaging about twenty years of age, received the right hand of fellowship; and $900 was paid on the debt.

Waltham, Mass.—During the year 1911-12 fifty-four accessions were made to the Unitarian church.

Louisville, Ky.—It is pleasant to note that on Easter Sunday in this semi-Southern city a congregation of

400 gathered, and an addition of fourteen new members was made to the parish list.

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Alameda, Cal.—The Unitarian church of this city sent four delegates to the recent session of the Pacific Coast Conference, representing the various departments of the church work. Mr. George A. Murdock, a member of this congregation, was made chairman of the Committee on Resolutions and Business.

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Albany, N. Y.—Anniversary Sunday was observed on March 24th, being the most successful and delightful for several years. The pastor, Rev. Charles Graves, made the address.

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Sioux City, Iowa.—A Social Service Committee has been appointed in this church to meet with others who are interested, each Sunday after the morning service, for the study of social problems and the consideration of the special needs of the city. A girls' club, called the "Unity Girls," was also formed. The object is to work for the church and its interests.

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Dayton, Ohio.—The church reports progress. The membership has increased 21 since the beginning of the church year. It is hoped that the membership will reach the 100 mark by the annual meeting in May. A movement to follow up by a mailing system, coupled with personal work, has been adopted.

Bellingham, Wash.—The First Unitarian Society of Lynden, Wash., has been formally organized with 47 charter members, mostly men. A constitution has been adopted and five trustees elected. This organization was formed at the conclusion of a series of sermons upon "Unitarianism," by Rev. Fred A. Weil, of Bellingham, Wash.

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Newport, R. I.—On Sunday, March 10th, the fortieth birthday of Rev. William Safford Jones was recognized. He received on this occasion, as testimonials of appreciation, three purses —one from the Ladies' Sewing Society, another from the Women's Alliance, and still another from friends and congregation.

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Braintree, Mass.—The Braintree People's Forum has just completed its second successful year. Among the speakers during February and March have been Ray Stannard Baker, Rabbi Maurice Harris, J. Randolph Coolidge, James Schermerhorn and Samuel J. Elder.

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Bridgewater, Mass.—A series of union services is being conducted in this town in connection with the Baptist, Orthodox, Congregational, Swedenborgian and Methodist churches. A recent meeting in the Unitarian church addressed by three of the ministers, upon "The Growth of Bridgewater and What It Means," was largely attended.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.
Office Hours 9 A.M. to 5 P.M.

Miss EMMA C. LOW, *President*
153 State St., Brooklyn, N. Y.

Mrs. LUCIA CLAPP NOYES, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. EMILY A. FIFIELD, *Rec. Sec.*,
77 Morton Road, Milton, Mass.

Mrs. ROBERT H. DAVIS, *Cor. Sec.*,
19 East 44th St., New York

There are important matters for the branches to consider this month. The first is the annual meeting of the National Alliance, which occurs on May 22d, at the South Congregational Church, Boston, and for which each branch should elect delegates. This is not the year for the election of officers, but for reports and business, chief of which will be the proposed amendments to the By-Laws. These should be carefully read and delegates should be prepared to vote intelligently. The prominent changes are few, including the method of electing the President, Secretaries and Treasurer and limiting the term of office. The yellow cards sent to each branch are the credentials for the delegates.

Attention to this matter will prevent waste of time at the door in explaining that Credential cards are for voting purposes and are neither luncheon tickets for Bulfinch Place, checks for baggage, railroad coupons, membership receipts nor admission tickets to the A. U. A., but only for the Alliance meeting, to insure a vote. Delegates unable to be present should send the credential with the vote to the national secretary in time to be counted at the meeting, and credentials should not be left at home.

Branches are entitled to delegates according to the number of members. One for any number under thirty and one for every thirty additional to the first thirty. It should be remembered that *voting* delegates must be members of the *National Alliance*.

The Public meeting, which usually precedes the annual meeting in the week, will be held in the same place, the South Congregational Church, on Monday afternoon, May 20th, at 2.30 o'clock. Everyone interested is most cordially invited.

Another important thing to observe is the prompt return of the *Blanks* sent to each branch for the use of the Corresponding Secretary in the preparation of the Manual to be issued in October. The urgent plea for the punctual return of these blanks has been repeated over and over again. This year, when a somewhat revised plan for making up the Manual is proposed, it is absolutely necessary that every item called for should be accurately and speedily placed in the hands of the Secretary, that the printing may be done consecutively and without cost for corrections.

It has been a marked feature of the Alliance that every member may know almost at a glance just what is done all over our great country; let us continue to deserve a reputation for systematic work, and justify our methods.

There were twenty present at the meeting of the Executive Board on April 12th, 1912, when reports from the Western States were received.

Mrs. John H. Applebee, Syracuse, N. Y.; Mrs. Hiram Marks, Detroit, Michigan, and Miss Louisa A. Wells, Boston, Mass., were admitted as Life Members to the National Alliance. The names of Helen H. Lewis, Rox-

bury; Jennie E. Jones, Newton, and Mary R. Spalding, Lawrence, all of Massachusetts, were placed In Memoriam.

Mrs. George G. Saville was declared elected as chairman of the Cheerful Letter Exchange. Mrs. Saville will be at headquarters, 25 Beacon St., Boston, on Thursdays, from 11 till 1 o'clock.

Mrs. Davis was authorized to accept an invitation to attend a neighborhood meeting at Schenectady, and to visit other places in western New York at the same time, if practicable.

The Committee on Appeals recommended an appeal for $150 for Dalbo, Minnesota. This is a Swedish Unitarian church in "a dense population in possession of a dozen townships." A church has been built almost wholly by the hands of the people themselves. A lot of land being bought, fifteen gave 1,000 feet of lumber each, others promised a cart of building stone, a bag of nails and certain days of labor. One elderly man has given nearly a year's work. The church building has as yet only one floor, and the $150 asked for is to enable them to put in a good floor, the work to be done by themselves. Rev. Mr. Norman of Hanska endorses the work done at Dalbo as great pioneer work and deserving of help. It is hoped that branches having money still in hand will spare a little to help Dalbo. The floor has been much needed all winter, for the thermometer has been down from 20 to 40 degrees below zero.

A short report from Mr. McHale, of his visit to the Southern Conference at New Orleans, was received, announcing "a glorious time and a profitable one." Mr. McHale has been extending his circuit to Blountstown, Florida, having been helped by contributions from the Southern Associate Alliance and the branch at Dallas, Texas.

It was voted to re-engage the three ministers in the Southern circuit, Mr. Key, Mr. Cowan and Mr. McHale, for the ensuing year at the present salaries.

A request from the British League that someone represent the Alliance at the annual meeting of the League on May 29th was received. Miss Sarah B. Williams, of Taunton, Mass., who will be in England at that time, was authorized to convey the greetings of the Alliance and speak for its work.

It was voted that the fund held for Cheerful Letter work and known as the "Cheerful Letter Fund," should hereafter be given its rightful name, after the generous giver, Mrs. Caroline T. Smith, and that her name should be placed upon the Memorial list.

Mrs. Atherton announced a visit to Norwell, Mass., and the forming of a branch.

It is early to announce programmes for Anniversary Week, but due notice will be sent to the Alliance branches and other meetings will be advertised in the *Christian Register* and many church calendars.

This meeting was devoted to the reports of branches in the West, a synopsis of which is given here.

The director for Ohio sent an enthusiastic report of a recent trip to Dayton, Cincinnati and Marietta, also a Sunday spent at Youngstown. Everywhere the greatest interest is shown for the advancement of the church and trying to bring it into prominence. Especially is this true of Dayton and Youngstown. They are perfectly satisfied with the ministers they have and keen to see new ways of helping them and securing audiences. "It does one good to see

the new branches, like young people, display happiness in their newly found possession." At Youngstown the enthusiasm of the Alliance has helped the Sunday school to place a bronze drinking fountain in the Public Square at a cost of $250. Toledo has now 100 members, strong and active. Efforts are making to increase the membership in Ohio to 500, which may be done with such fine branches as Cleveland and Cincinnati, to which should be added Marietta. A new branch at Lakewood is just formed; Miss Edith P. Sigler, 1565 Clarence Ave., the only officer announced, should receive congratulations of the other branches.

The reports from Iowa have been much fuller than usual, and all satisfactory. The Davenport branch announces its first purpose "to form a Union for Strength." Sioux City believes in a good programme of reading or speaking, while members sew. The branch at Rock Rapids is small and has no minister. "We do not need money, so do not see the need of working." "The only thing we lack is people." Humboldt has increased membership and an excellent programme.

Lawrence, Kansas, with its uncommon P. O. Mission, presents some unique features in its work. Topeka has done wonderfully well to hold together with few members and a somewhat discouraging outlook. Wichita has a good P. O. Mission and has added new members to the branch.

The three branches in Missouri are admirable in the combination of activities, social, literary and denominational. The large Eliot branch at St. Louis has had lectures on "The Bible as Literature," and other work is carried on by fourteen standing committees. Unity Branch, St. Louis, holds weekly meetings and has greatly increased its membership. Kansas City reports a very successful year, no regular minister, but church very much alive. Has had the gift of a thousand dollars from the estate of a deceased member.

The usual enthusiastic report came from Indianapolis, Indiana, just closing the first year of enjoying the new church. The activities have been increased with the growing needs, and new members have been added. Social life for the young people has been a paramount object this year, without neglect of the weightier matters. The Western Conference held its meeting there last May.

There have been four branches in Nebraska. Two of these are in towns where there is no Unitarian church. In Republican City there were seven members; five moved away and one joined the Lincoln branch. At Omaha the branch has been revived, and "without doubt a strong Alliance will result." The branch at Lincoln, under an energetic president, reports the most successful year in the history of the church. The church kitchen has been made over and the dining room renovated and, best of all, the church indebtedness has been paid.

Three branches reported for Wisconsin. Kenosha, with an attractive programme, has full meetings, including women from other denominations. Madison reports additional members and a very successful fair. Milwaukee with monthly meetings and a new Parish House has meetings effective along all lines of Alliance work.

The Director for Michigan writes,

"With nothing new to report, we rejoice in the fact that we are able to hold our own, when we recall the long, severe winter, the impassable roads and the churches without ministers." Ann Arbor has two branches of work, the Ladies' Union and the Fortnightly Club, doing a large work. Brooklyn holds regular meetings at homes, but has heard only one sermon this year. Detroit, a large and successful branch, has many activities, an increasing Sunday school and a well-organized Junior Alliance. Grand Rapids, Holland Church, reports increased membership and a part of the church debt paid. Has also a Junior Alliance. Harrietta has 18 members, raised money and given to fairs. At Jackson the church building has been sold and the branch is busy helping to secure a new location. "Kalamazoo has a prosperous society, whose influence is strongly felt in the community," has had a successful year and is in splendid financial condition. Mount Pleasant meets all the year, pays for the church music and contributes to the church fund. Onsted has neither minister nor Sunday school, but meets monthly, serving a dinner well patronized by the community. Has built a new chimney on the church, bought a new kitchen range, had a lecture course and held a fair. "They would take this opportunity to thank those who sent them articles for the fair, for many were received without any enclosed address, but with an undecipherable postmark and without the possibly forgotten note from the donor which would have been so acceptable.

Minnesota has four branches without ministers, but working to keep alive the Unitarian spirit. At Hanska much real work is done, and this branch tells of opening its meetings with a religious service led by the minister. St. Paul, St. Cloud, Minneapolis and Duluth are all strong branches, each working chiefly for its new church. The director says truly that the reports are all so good that she can hardly bear to shorten them.

The Director for Illinois writes that the branches are "waking up to their opportunities of service by united action. Instead of being simply sewing societies to raise money for the support of the church, they are doing some of the thinking. They are reading and discussing problems and looking into the cause and cure of many of our bad conditions, and are helping in many ways to fulfill the mission of the Liberal Church in making the world better for their being." The four branches in Chicago do much the same work, having philanthropic work, literary sections, P. O. Mission and Cheerful Letter committees, and each doing much for its own church. Each of these branches has entertained the Associate Alliance, which was also the guest of the Universalist church at Oak Park in November. Buda has been unusually active. Evanston entertained the State Conference, joined in an interdenominational prayer meeting and an all-day missionary meeting. At Geneseo has literary and working meetings. Distributes much literature, "the influence of which it is impossible to measure." Geneva has no minister, but works to preserve the church and parsonage, "which has so many traditions." Moline is "conserving a nucleus from which to start a Liberal church when the time seems ripe." Sheffield works chiefly for the Sunday school. Has a Junior Alliance. Hinsdale also has a Junior Alliance, does charitable work and P. O. Mission. At Alton the two branches

have been vigorously at work to pay the indebtedness on the church. Bloomington has been busy clothing poor children. Quincy has been occupied in much the same way, but has had some social functions and helped support the church.

The Associate Alliance of Chicago and neighboring branches has held seven meetings, the Michigan Associate Alliance two meetings, the Missouri Valley Conference has met twice, the Unity Associate Alliance four times.

The grateful thanks of the Executive Board were voted to the New York League for its generous help in sending Rev. Mr. Holmes and Rev. Mr. Snow to conduct Unitarian services at Poughkeepsie for Vassar College girls; to the Lenox Ave. branch for paying the expenses of Rev. Mr. Wright, and to the Samaritan Alliance, Brooklyn, for making it possible for the girls to hear Rev. Mr. Lathrop. Such interest and assistance has enabled the committee on College Girls to carry on an experiment which may be of great importance.

The following extracts are taken from a letter addressed to the Alliance from the Khasi Hills Unitarian Union, India:

"I have much pleasure in communicating to you the following resolution of the Khasi Hills Unitarian Union, passed at their twenty-fifth annual meeting, held at Nongtalang on the 1st of January, 1912.

" 'That the Khasi Hills Unitarian Union, assembled in Annual Meeting on Jan. 1, 1912, at Nongtalang, respectfully send their greetings to the National Alliance of Unitarian and Other Liberal Christian Women.'

"Yours respectfully,

"W. Konjro, *Secretary K. H. U. U.*"

The Awakening of the East.

What has the Unitarian Faith done in the Khasi Hills, India?

"The twenty-fifth annual Conference of the Khasi Unitarians was held at Nongtalang—in the new iron-roofed chapel. It was at this place that the first Unitarian church was organized in 1889. The chapel is built on the edge of the plateau on which the village stands and just above a precipice. The views from the chapel are magnificent; in the valley below are tall palms, tree-ferns, jacks, peppers, orange and lemon trees, plantains, papayas and other tropical plants. The plain of Sylhet and Cachar, dotted all over with shining lakes and traversed by serpentine rivers, which are fringed with beautiful trees along their banks, begins from the foot or the plateau a few thousand feet below and is bounded in the blue distance on the horizon by the hills of Lushai and Tipperah."

"The thanksgiving service and reception meeting was held on Saturday evening conducted by Mr. U. Kat Pohrmen, who is the only member in the church belonging to the first congregation. He welcomed the delegates and friends and requested them all not to regard themselves as strangers, but to feel at home during their stay in the houses of their Nongtalang brethren of the faith and to partake of the hospitality provided for them. . . . . On Sunday morning there was an annual meeting of the Unitarian Young People's Association and officers for 1912 were appointed. . . . Our young people did very good work in 1911. It was resolved to start a young people's library at Nongtalang." (The work of the Unitarian young men has been a daily night school, a weekly night school, a daily morning school, a weekly Tonic Sol Fa music class, a

Sunday morning children's class, and a summer night school, under various leaders.) At 11 a. m. sermons were delivered, and at the close of the service the declaration of the Unitarian Faith was sung by the meeting in the Nongtalang dialect to the delight of the villagers.

An address was given by Mr. Hajorn Kissor Singh on the awakening of the East and the significance of the announcement of the King-Emperor at the Delhi Darbar. "The lesson is that we should not be sitting with folded hands while the whole world is moving forward. The Unitarian Faith by its evolutional and progressive spirit is peculiarly fitted to inspire and help us forward." "Six persons were then formally received into the Union, one of whom was a reputed and wealthy distiller who has given up the trade to be a Unitarian." . . . "The boy W. Wili Singh recited the whole of the pamphlet on 'The Religion of the Soul of a Khasi,' to an audience of 250 people. His wonderful memory and eloquence were much admired." . . .

Mention was made of the Unitarian women of Shillong's collection of a handful of rice. (See *Christian Register* for April 20th, 1911). Mrs. Moni Roy of Tynring is very enthusiastic on the subject of help to the workers by the Unitarian women by means of a handful of rice taken every morning and evening out of the portion for cooking their meals. This method is very successful among the converts of the Welsh Mission."

Much business was transacted and at a farewell meeting it was resolved "to send the loving remembrance and sense of deep thankfulness to the Rev. J. T. Sunderland from this Conference in the beautiful valley which he visited in 1896." Also to send greetings and gratefulness to the A. U. A., to the National Alliance "with deep gratitude for the financial aid given to our Union at the start," and to many individuals who had been friends and sympathizers.

Doubtless some members of the National Alliance will be interested in the announcement of the Summer School of Theology open to women, to be held in Oxford, England, July 22—Aug. 2. The lectures will be given in the hall of Trinity College. Many distinguished theologians from different European countries will take part. The fee is five dollars. Prof. J. Estlin Carpenter of Manchester College is one of the secretaries.

News comes from England, in which Unitarians are almost equally interested, that the Society of Friends has purchased the tiny meeting house at Jordan's, an extremely secluded spot a few miles from London, with the adjoining graveyard, wherein are buried William Penn and his family, also the Quaker Elwood, friend and secretary to John Milton. The preservation and safety of the place is now happily assured, and as it becomes more accessible an increasing number of Americans will visit it. A superb new tablet, commemorating the baptism of Penn, has been placed in the ancient Church of All Hallows, Barking, London.

Those present at the Alliance session in Boston in May, who wish either to present new business, to speak to a motion or otherwise address the meeting, are earnestly desired to make use of their best voice, to speak clearly, and to *make themselves heard.* These meetings have grown enormously in numbers, and the necessity of holding them in some larger building is becom-

ing more and more apparent. It is fatal, however, to any interest to have the speaker, either on floor or platform, become inaudible to half the audience. Annoyance and disappointment hold sway rather than a keen and interested attention, and a valuable opportunity of reaching the branches is wholly lost. Etiquette and consideration will prevent undue noise in the rear of the building during the sessions.

The appeal for Morgantown, W. Va., which was placed before the branches last year, was withdrawn before the end of the year because the conditions in the city had so changed that the society felt it would be inadvisable to proceed with their plan for building a church. About $200, contributed by the Alliance branches in response to this appeal, is returned by the courtesy of the Morgantown branch, to be applied to present appeals. This will be distributed at the discretion of the Executive Board, unless any branch which contributed to this fund wishes to withdraw its contribution or to divert it to any specified object, in which case will the branch please communicate with the treasurer, Mrs. Noyes, before May 20th.

Appeals stand as follows:

Eugene, Oregon	$88
Montague, Mass.	50
Winnipeg, Man., All Souls'	44
Victoria, B. C.	39
Dalbo, Minn.	150

The next meeting of the Executive Board will take place on May 10th, 1912.

Address communications to the sectary, Mrs. Emily A. Fifield, 25 Beacon St., Boston.

The Alliance of Grace Chapel, Green Harbor, Mass., will hold the next annual fair Aug. 6 and 7, 1912. Contributions sent to the secretary, Mrs. L. M. Peterson, Green Harbor, will be thankfully acknowledged.

The death of Dr. Charles G. Ames has not come as a surprise to the Alliance, but as a renewal of the grief which was felt when it was first known that he must retire from active life. His books, his sermons and his personal word are widely known in all parts of our country, and his death takes away a prominent and much-loved man from the Unitarian ranks. His memory will be cherished with admiration and reverence.

And now our sympathy should go out to Mrs. Ames, always to be remembered as the far-sighted woman who first suggested the idea that Unitarian women should "band themselves together" to do denominational work.

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 105 South Dearborn Street, Chicago

Rev. William I. Lawrance, *President* John H. Edwards, *Treasurer*

Louisa P. Parker, *Clerk*

What to Teach

Among religious educators of all denominations the question what to teach is at the present time in the foreground. After a generation devoted to developing the Sunday school as a magnificent organism comes another generation intent on making that organism more efficient. To this end, progress is making along two lines: the training of teachers and the development of material to be taught. It would be difficult and perhaps useless to say which of the two is the more important. But the second, the development of a better curriculum, is the easier to bring about, since it may be done by the competent few. A scene which the writer of this article witnessed at a session of the International Sunday School Association in Toronto illustrates this. Thousands of delegates were assembled, representing every State in the Union and every Province of Canada. The question of the right lessons for millions of Sunday-school pupils was under discussion. The multitude was earnestly, fervently, even passionately pledged to the International Lessons, and at first buried any suggestion of change under an avalanche of negative votes. A half-dozen real educators, however, plead for a better scheme, and in the end won the convention to their side.

Uniform or Graded Lessons

In the scene just recalled a distinctly forward step was taken. The International Sunday School Association is one of the best organized movements in the world. Its nearly twenty million of Sunday-school members have been welded into a marvelous unity, chiefly through the uniform lesson. By that means, the most elaborate lesson helps are placed in the hands of every one of the million and a half teachers in their schools. Teachers' meetings, town, county, State, sectional, and international conventions are held, with a common interest, developing tremendous enthusiasm. Best of all, schools and pupils of all denominations and of all sections are engaged in the study of the same lesson at the same time, promoting a sense of comradeship that is of incalculable value.

Why, then, have the leading educators among these evangelical churches attempted to break up this splendid system? Because they see that the goal is not a great organization, or even a vast number of enthusiastic schools, but developed lives. The output of all this organized effort has not been wholly satisfactory. Education is education, teaching is teaching, on Sunday as well as on Monday, in a church school as well as in a public school. That "No scheme of education is pedagogically correct that is not graded," is the watchword of the progressives. In an increasing number of schools heretofore using the same lesson for all grades, the graded system is being introduced. Doubtless some features of the method that has hitherto brought such splendid results will be retained, but graded Sunday-school teaching has come to stay.

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What Have We Done?

Unitarians have never adopted the international lessons. For many years we did what was in some ways less wise, we published books for class use, for the most part of a high order, but wholly unrelated to each other. In our schools this "hit or miss" plan prevailed, good work being done, indeed, since the books were excellent and the teaching devoted, but less satisfactory results being reached than might have been realized through a better system. Then came the "One-Topic, Three-Grade Series," a short but most significant step forward. A school adopting this series is provided with lessons for a period of seven years, each year being given to the study of a portion of the Bible or of Christian history. The entire school studies the same lesson, thus securing unity of interest, while the classes are grouped into three sections, Primary, Junior and Senior, with specially prepared textbooks for each section, thus securing for all lesson-treatment adapted to their varying capacity. In this system, also, promotions, from the Primary Department to the Junior, and from that to the Senior, mark the pupils' progress, and so add a distinct interest. This series of manuals has had a large sale and is still in very general use.

Our latest enterprise is the Beacon Series, which carries out the idea of graded lessons in its fullness, restricted, however, to twelve years, from about the age of 6 to the age of 18. Books for older classes are easily chosen from the many we publish for advanced grades, while lessons for pupils under six years of age may be selected from our Kindergarten Manuals, though more helps for these pupils are sadly needed. Within the ages covered, the Beacon Series attempts to supply a new topic for each year of the pupil's life, the topics being chosen to fit the needs of developing minds as those needs have been discovered by psychologists, the treatment being at the same time progressively full and difficult. This series provides, therefore, for annual promotions, and for psychologically correct topics for each year,—two advantages not possessed by the "One-Topic, Three-Grade" series. It loses, however, the unity of interest in studies and the easily planned and evidently useful teachers' meetings which the older series provided.

The Beacon Series is now in use in a large percentage of Unitarian Sunday schools. It has won the approval of leaders in religious education among evangelical denominations as well as among ourselves. On the other hand, it has been criticised as lacking in pedagogic material, providing too little in the way of suggestions to inexperienced teachers, and too little to call out the activity of the pupils. Doubtless other series of books will in time follow, for our Society and our schools expect to learn through experience and to progress with advancing knowledge.

The Material Used

Not only has our Society thus adopted the graded method, it has chosen its material from the widest range. We feel that the goal of religious education is preparation for life. Whatever, therefore, is for the good of developing character is appropriate for study in the Sunday school. The Bible is, naturally, the chief source of lessons. Its material is so rich, its associations with the good life so intimate, its history and literature so essential a part of even an average intelligence, that it must remain of central interest and importance. But since "God is all that

liberates and lifts," all history and all science are sacred studies, and if the purpose of our effort is to develop efficient workers in the Kingdom of God, all ethical and social studies are worthy of a place in our scheme of education.

At an early date, books on non-Biblical subjects began to appear among our publications, and as the years passed, more and more have been published. Thus Everett's "Religions Before Christianity," Lyon's "A Study of the Sects," Gould's "Beginnings," Walkley's and Horton's "Beacon Lights," Dole's "The Citizen and the Neighbor," Mrs. Lane's "First Book of Religion," and others of like nature have long been and are in extended use among our schools. In this respect, as well as in the graded method, our work has been far in advance of the other denominations. They, however, are moving, slowly but certainly, in the same direction.

The Next Step Forward

At the recent session of the Pacific Coast Unitarian Conference, a resolution was passed calling for the appointment of a denominational Commission on Religious Education, to take up the whole problem of the right education of the children and young people in our Unitarian Sunday schools. The work contemplated is not a mere revising of present text-books, nor the preparation of another series, though each of these might be a possible outcome of such an enterprise, but a study of the problem as a whole, trying to determine what, under all circumstances, our people ought to do.

The proposition is fairly bewildering in its suggestiveness. Twenty thousand young people are found today in our schools, a large proportion of whom will take places of influence in the world. Methods and materials that might be employed in developing these lives have increased in a marvelous degree and are being developed or improved upon every day. In the meantime, in that world for life which we are hoping to prepare these young people, changes are going forward that strain evolutionary methods almost to the breaking-point of revolution. Here is a task, then, which calls for ability of a high order, clear thought, technical knowledge, wide experience, sympathetic understanding of youth, and, with all, a profound consecration.

Who is sufficient for these things? We might despair of finding a competent committee did we not have the assurance of history that whenever a great task has had to be done the right ones to do it have appeared. What is most needed is a clear perception of the need, a mighty resolution that it shall be done, and a wise choice of the members of such a commission. Thus undertaken, the materials and the methods will surely be found.

Teaching About Religion

Most Sunday-school instruction so far has been teaching about religion, —its history, its literature, and its theology. Doubtless this will continue. Intelligence demands such knowledge. A right life is the more easily reached and the more efficient for good when understood in its relation to the experiences and the thoughts of men. Such study produces that atmosphere in which the profounder results may be gained. Such study about religion, moreover, will tend everywhere to take a more catholic view of divine things, seeing God's revelation in more than one national history, in more than one great literature. The attempt to know religion divorced from the effort to know about it leads to emotionalism, superstition. We cannot be too well versed in theology or in religious his-

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tory. Sunday schools in the future, as in the past, must teach about religion.

Teaching How to Apply Religion

One new direction in which our instruction should move is toward teaching how to make religion operative in life. Since New Testament times, but never so insistently as now, men have asked "What doth it profit a man if he have faith, if he have not works." The call to service must be heard by the churches if they are to live or deserve to live. But mere willingness to be of use is not enough. The world wants help, but it wants wise help. Moreover, it wants helpers in whom service has become habitual, so that spasmodic efforts shall be replaced by those which operate steadily and on long lines.

All this means that our young people ought to be taught not merely about religion, but about how to apply religion. So far our Society has not developed any graded course in "Applied Christianity," but a few of our schools have done so. The Disciples' school, in Boston, has probably done this most thoroughly. Every pupil in that school is set to work making the world happier and better. With advancing years, the pupils pass from philanthropy to philanthropy, the effort being made to have each pupil enter the world's service at precisely that point where he can best understand it and best help. This means that as a rule children should be led to help other children of their own age. A full statement of what the Disciples' School is doing is given in "Bulletin 21" of the Social Service Department of the American Unitarian Association, which should be read by all our Sunday-school workers and which the American Unitarian Association will send free to anyone asking for it.

Teaching Religion

Thus our children should know about religion,—its history, literature, theology. They should also know that as a tree bears fruit, so religion should produce good works. It remains true that back of religious knowledge is that which is known, and back of religious service is that which prompts to high effort. Can religion itself be taught? Yes; it has been done and is being done in countless cases. Granted that it is transmitted chiefly by contagion, not by instruction; all our best knowledge comes in that way. "Not instruction but inspiration" is supremely valuable here as elsewhere. To reach and quicken the child's religious nature is the highest task of religious education.

To accomplish this, two things are necessary,—genuinely religious teachers, and a devotional atmosphere in the school itself. We cannot be too careful in selecting teachers and officers in our schools. Their spirits affect the spirits of their pupils more than formal instruction affects their minds. For the right "atmosphere" of the school, minister and teachers and parents should strive with all diligence, all prayerful devotion. We do not need to create the attitude of reverence; it is native to every soul. We do need to reach it and guide it. The teacher's earnest attitude, the carefully-prepared lesson, the well-conducted program, the orderly room, the attention that is secured by simply being expected, the singing of well-chosen hymns whose meaning is explained and felt, and, as a climax to all, the few words of simple, reverent prayer by superintendent or minister, —prayer with and for the children,— thus spiritual quickening may be secured. To secure that is supremely to succeed.

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

REV. DUDLEY HAYES FERRELL, *President*

Miss GRACE R. TORR, *Secretary* Mr. O. ARTHUR MCMURDIE, *Treasurer*

Board of Directors' Monthly Meeting

The ninth regular monthly meeting of the Executive Board of the Young People's Religious Union for 1911-1912 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, April 2, 1912, at half past two o'clock.

President Ferrell presided and there were present: Miss Burrage, Miss Cline, Miss Dicker, Mr. Lyon, Mr. McMurdie, Miss Simmons, Mr. Wilson and the secretary.

The secretary's minutes of the last meeting were read and approved.

The treasurer read his report for the month of March.

Voted: To accept the treasurer's report.

The bills were next presented.

Voted: To pay the bills.

The committee on the program for the annual meeting reported favorably and asked for further instructions as to speakers. The Hospitality Committee of the Boston Federation is looking after the entertainment of our delegates, while the Music Committee of this federation has the music for the evening meeting in charge.

The secretary read her report for the month of March.

Voted: To accept this report.

Mr. McMurdie, as Chairman for the program of the Weirs Summer Meetings reported.

The secretary reported for the committee on the program for the Shoals Summer Meetings that Rev. Palfrey Perkins of Brighton had been secured as the principal speaker for the forenoon of Wednesday, July 10.

Mr. McMurdie reported for the Finance Committee.

Voted: To send out another appeal to unions that had not yet paid.

The Chairman of the Union-at-Large Committee reported many interesting letters received the past month.

Mr. Foote was present at this time and reported his recent trip through the Middle West, making special mention of the work of the college towns where he met most of the student assistants.

Voted: That the matter of reprinting Mr. Foote's pamphlet be left to the president, Mr. Lyon, and Mr. McMurdie, with full power to act after Mr. Foote has reported as to the cost of reprinting.

Voted: To adjourn.

GRACE R. TORR, *Secretary.*

Boston Federation

The Boston Federation has been especially active the past month, many social events having taken place.

On Friday evening, April 12, at the First Parish, Dorchester, Mass., an entertainment was given, the proceeds of which are to be devoted to the work for hospitality during Anniversary Week. A pleasant time was enjoyed by all present and a neat sum added thereby to the funds.

On Thursday evening, April 25, at Hyde Park, a miscellaneous performance entitled "Federation Follies," with many local hits and pleasantries, was presented. This was in charge of the Social Committee of the federation.

The annual meeting of the federa-

tion was held on Sunday, April 28, at Quincy, Mass., with the usual routine business, reports, etc.

Hospitality During Anniversary Week

The annual meeting of the Young People's Religious Union for 1912 will be held in Boston on the afternoon and evening of Thursday, May 23, at the South Congregational Church, corner of Exeter and Newbury Streets.

Following the custom of previous years, the Boston Federation of Young People's Religious Unions, co-operating with the Unitarian Hospitality Committee, will entertain on Thursday night the delegates coming to the meeting. This is done with the object in view of securing a larger representation at the meetings than would otherwise be possible if the delegates had to return home the same night. Delegates wishing to avail themselves of this invitation will kindly send their names and addresses to Miss Grace R. Torr, 25 Beacon Street, Boston, Mass., before Wednesday, May 15.

An opportunity will be given to the delegates who find it necessary to come earlier in the day to attend the luncheon at the Bulfinch Place Church. Directions as to reaching the church will be given on registering at 25 Beacon Street, Room 3.

Following the afternoon meeting, a reception will be tendered the officers of the National Union. Following this reception, supper will be served at 6 o'clock.

We sincerely trust that your Union will be able to send delegates to this meeting, as it promises to be one of intense interest to all members of the National Union.

Yours sincerely,

FRED J. MAY, JR.,

Secretary of Hospitality Committee for the Boston Federation.

Pilgrim Federation

A meeting of the Pilgrim Federation was held in the vestry of Unity Church, North Easton, Mass., on Monday evening, March 25, at 7.30 o'clock, the president of the North Easton Guild conducting the opening service and welcoming the visitors.

Rev. E. B. Maglathlin responded to the welcome and opened the business session.

The secretary's report of the last meeting was read and approved as read.

The resignation of Miss Eula Faxon as president of the federation was accepted and Rev. E. B. Maglathlin was elected for one year, Mr. Maglathlin's position as vice-president being taken by Mr. Sprague Baker of Brockton.

It was voted to have a collection at each meeting as before.

The treasurer reported a small sum in the treasury.

The Play Committee reported the impossibility of presenting a play this season, due to difficulties in arranging for parts to be taken and rehearsals. In view of these facts, it was voted that each union in the federation give an evening's entertainment, the proceeds to be given to the federation.

The report of the rally in Unity Church, Brockton, on Sunday, February 28, was next given. This meeting was opened with a welcome by Mr. Maglathlin, Rev. Harold G. Arnold of Bridgewater conducting the responsive reading and Rev. Dudley H. Ferrell of Brockton offering prayer. After which Rev. Benjamin R. Bulkeley of Beverly gave a sermon on "Measuring Up Rather Than Measuring Down." The choir and organist of the Brockton church gave their services and helped make a most inspiring evening.

A committee of three was appointed to visit the towns in the federation

which formerly had unions, with a view to the revival of interest in such organizations. The following comprise the committee: Mr. Arthur Ryder of Bridgewater, Mr. Drake of Brockton and Mr. Shepard of North Easton.

The president then introduced Rev. George F. Pratt of Dorchester as the speaker of the evening. Mr. Pratt's address was on "Success," the requisites being industry, intelligence, frugality, honesty, sobriety and kindness.

Then followed a general social time, the visitors from Brockton, Bridgewater, West Bridgewater and North Easton all joining in games, etc. The Guild served refreshments and during this hour for sociability everyone had opportunity to tell the speaker how helpful were his remarks and to thank him for coming.

Respectfully submitted,

HELEN I. KEITH, *Secretary.*

Sixteenth Annual Meeting

The sixteenth annual meeting of the Young People's Religious Union will be held in the South Congregational Church, corner Exeter and Newbury Streets, Boston, Mass., on Thursday afternoon and evening, May 23, 1912. At 2 o'clock the business session will be called, with reports, annual election of officers and other business. Rev. Henry Wilder Foote will be present and report on the college town work.

Following the business a reception will be tendered the officers by the Boston Federation. Supper will be served at 6 o'clock, and at 7.30 the usual public meeting will be held in the church auditorium. There will be special music by a chorus choir in charge of Mr. William E. Weston, the organist of the Quincy, Mass., church. It is hoped that a large audience will gather for this evening meeting, the speakers for which will be duly announced.

Each society, having paid its yearly dues to the treasurer, is entitled to three voting delegates to the afternoon meeting, but any number of representatives is privileged to attend. Delegates' tickets will shortly be mailed to the unions.

The Anniversary Week social gathering, on Monday evening, May 20, will be held this year at Ford Hall, corner of Bowdoin Street and Ashburton Place, Boston, and is necessarily limited to ministers and their wives and all accredited delegates to the four national organizations. Delegates to our young people's societies are of course included. Admission will be by delegate ticket.

Dates To Be Noted

Thursday, May 23: Annual meeting in South Congregational Church.

Wednesday, July 10: Young People's Day at the Shoals Summer Meetings.

Friday, August 9: Young People's Day at the Weirs Summer Meetings.

Student Assistants

"At the last meeting of the Directors, Rev. Henry Wilder Foote gave a splendid report of the work being done among the college towns; and we feel assured that if it could have been presented to all the unions in the way in which he presented it, the response to our appeal would have been much more satisfactory."

Mr. Foote found the ministers most enthusiastic with regard to the work of the student helpers. He spoke also of the desire on the part of the ministers in these college towns to have

for distribution a paper, "Religion and the University," that he wrote for the National or General Conference in Washington last fall, and asked that the Young People's Religious Union reprint this in pamphlet form for distribution in six or eight of the college towns. It might likewise be sent to other places to stimulate interest.

The reprinting of this paper has since been made possible and the pamphlet, in suitable form and with an attractive cover, will shortly be ready for distribution.

Field Notes

Germantown, Pa.—"We are just completing plans for a musicale. Our president has been most enthusiastic, and at present is working very hard to make it as successful as two years ago. Several weeks ago we had a jolly evening in our church parlors, the young people of the three Unitarian churches in Philadelphia meeting for supper and a social evening afterward. There were sixty of us, and we were sorry that all of our members could not be there. One of the results of the evening was the organization of a Philadelphia Federation; and within a few days the executive officers of the three unions will meet and make plans for a definite organization, which will do some good work in the near future."

Channing Clan, Newton, Mass.—"With the annual meeting this month, our year's work draws to a close. It has been a year of lively and increasing interest, and the officers are encouraged to look forward to greater activity another year. Our monthly social meetings have been well attended, especially the March meeting, when the young ladies of the Clan gave an interesting and pleasing play. A candy sale was held at the same time, and a large sum was thereby added to the treasury.

"The plans for the coming year frame around a series of talks about 'Prominent People,' the subjects being drawn from the past and present, and include literary, professional and religious men and women of note. Our religious meetings are held the first Sunday evening of the month, the social meetings on notice. Friends from other organizations are cordially invited to attend our meetings next winter."

Taunton, Mass.—"The boys are organized into a Knights of King Arthur Society of about twenty members. Just now they are studying Scoutcraft.

"The Channing Club at present consists of about thirty young ladies. We have had an Easter sale of cake, candy and fancy articles; just before Christmas we had a similar sale and made about sixty dollars.

"One of the members cares for the flowers in the church each Sunday. We also have charge of a room at the Morton Hospital, and have just made the Sunday school a present of a piano.

"We hope by the beginning of next fall to have a more definite plan in regard to our meetings, which take place the second Thursday evening of each month, from October to May, inclusive."

Unitarian Temperance Society

Rev. Joseph H. Crooker, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

Richard C. Humphreys, *Vice President* Rev. A. D. K. Shurtleff, *Secretary*
Charles H. Stearns, *Treasurer*, Brookline, Mass.

Some Encouraging Temperance Facts

The Catholics have just issued an encyclopedia, which, for size, scholarship, comprehensiveness, moderation, and breadth of spirit, will take very high rank, rejoicing the hearts of all Romanists and helping Protestantists in many ways. On many subjects it shows great modernness. Very significant are these words: "Alcohol is never a food in any sense, be the quantity large or small, but always a poison in health; in disease it is a drug." Such a declaration ought to do much to overthrow the ancient superstition still supported by second-class doctors and third-class essayists, that liquor is a life-giver.

The action of the students at the University of California in voluntarily directing that all intoxicating liquors be barred from fraternity houses and all other houses under their control, is in line with the best moral and educational sentiment of the day. The booze fighter at college is just as much of a "has been" as is the same fellow in business circles.

We may now add the discoverer of the South Pole, Captan Amundsen, to those who give invaluable testimony against alcohol. He states: "Alcohol of every kind was absolutely barred on the journey." The world begins to see that great achievements are conditioned by total abstinence.

Prof. Richard T. Ely, the economist, who has been visiting in Germany, remarks, evidently with satisfaction, on the diminution of beer-drinking in many parts of the Fatherland. Large numbers of the students are not drinking beer at all, and instead of its being "compulsory" for a student to consume quantities of that brain-befogging beverage—as in the old days of frolic and folly—a man "does not have to do it at all nowadays if he doesn't want to." On inquiry, Professor Ely was told by the professors that the love of sport has driven away that for beer. The young men in Germany now aim to excel in athletic feats, and they find that beer interferes with such training, and so they cut it out. Young Americans, when they are wise, also banish the beer.

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